

THE NUR AFSEAN

Vol. VI.

FRIDAY:—JANUARY 17th, 1902.

No. 3.

Editorial Notes.

It is hereby intimated that THE JUBILEE of the Church Mission School and College Amritsar (1852-1902) will be celebrated on January 20th and 21st. All 'old boys' are hereby specially invited to attend the OLD BOY'S REUNION which takes place on Tuesday, the 21st.

The great Assembly of Rajputs, held in Lucknow 30th and 31st Dec, comprised some 550 Rajput chiefs, nobles and gentry. The address of the occasion was delivered by the Honorable Maharaja Sahib of Gedhaur. His effort was marked by a lament on account of the 'degradation' of the Rajputs who had in the olden time been the upholders and defenders of *Brahma*, *Vedas* and *Yogas*. With all the pathos and agony possible, the Honorable Maharaja Sahib strove to enthuse his hearers with an ambition to rise and strive by united effort to regain their lost position. Nineteen resolutions were adopted with a view to promote this worthy aspiration. Among them the most sweeping reform is suggested in No. xi. which reads as follows:—

That the social evils (1) of demanding heavy dowries at random from the parents of brides without paying any regard to their pecuniary circumstances; (2) marrying with bridegrooms after paying money to the brides' parents, should be abolished. Efforts should also be made to reform bad customs commonly observed, 1st in forming a large marriage procession; 2nd, in engaging Nautch girls and

professional mimics; 3rd, in lavishing money on pyrotechnical displays, and allowing *Bakher* (throwing away coins indiscriminately in the streets among the beggars and low people in order to collect them). Lastly, child marriage, polygamy, and marriage of old people in their dotage should be abolished.

We recommend this laudible proposal to other sections of the Hindu community for imitation.

Our contemporary the *Arya Patrika* has been greatly stirred by the reply of Bishop Weldon to Mr. Mezumdar. He could not but be impressed by the calm dignity of that now famous letter. The strength of it, however, lies in its truth. The *Brahmo Samaj* of which Mr. Mezumdar is the worthy leader, has indeed become wonderfully free from most of the traditions and prejudices of ancient India. Among these are the idolatry of the Hindus with its fundamental errors of pantheism and transmigration and a host of evils based upon these fundamental beliefs. They have gotten away from the trammels of the caste system. They have vastly improved the Social System of India, divorcing it from polygamy and concubinage, making it possible to purify the home life of their people. On the positive side they have adopted a definite creed, based upon what they style 'the wisdom of the ages' but which might be better styled; The moral and religious concepts and beliefs of the world's greatest teachers.

They have not failed to perceive the matchless character and to heartily accept of the teaching of Jesus Christ,

—especially His teaching as to God's love and fatherly care over all His children, and the need of His Holy Spirit to enlighten and vivify the hearts of sinful men.

The *Arya Patrika* cannot understand why a man should be praised for not believing in the revealed character of the Vedas and not be condemned for disbelieving in the revealed character of the Bible. The reason is however not far to seek. Brahmoism sincerely sought to establish itself upon the four Vedas, but honest research made it impossible for them to do so. They rejected them as a whole. In respect to the Bible the case was different: Here they came in touch with a book, largely historical in character, incorporating much of moral and spiritual teaching—the teaching of real life. The facts of the history were such as could be verified. The moral teaching was such as commended itself, and above all the person and life of Jesus stood out as incomparable. No other personage so pure and so holy could be found and therefore no teacher so great. While therefore the *Samaj* has not yet risen to the height of accepting the Bible in all its parts as inspired, it has found in it more that it can believe than in any other volume on Earth.

The excited Editor of the *Patrika* repudiates the claim that the Bible and Christianity contain much which India should assimilate, but as usual he limits himself to gratuitous assumptions and groundless assertions. He challenges the Bishop to produce a single moral precept which is not found in Shastric Literature. But he fails to see that it is not sufficient to know the truth;

there must be a life to live the truth. Jesus Christ is the way, the Truth and the Life. He gives life and makes men new, by giving them 'newness of life.' The test of Shastric teaching is Hinduism with its idolatry, pantheism and atheism. The test of the Bible is Christianity, as seen in all the ages, ever building up men and nations into noble characters, exalting womanhood, freeing the oppressed, enlightening the ignorant, saving the fallen and dying among men.

It is gratifying to see that the Arya Somāj is at least beginning to understand the fundamental doctrines of the Bible: 'Faith in Christ's Divine Personality, in His Incarnation in His Resurrection and His Atoning and Redeeming love.' And while the well established truths are now rejected as ridiculous by men of the stamp represented by the editor of the Arya Patrika, yet they are held as true by the greatest scholars and the most enlightened nations on earth today. Not only so, but these doctrines are attracting to themselves multitudes of the people of this land. We believe moreover that the Arya Somāj, like the Brahmo Somāj, will find itself more and more drawn toward Christianity: and, if not, it will by and by return the way it came, and be absorbed in the dark vortex of Orthodox Hinduism with its idolatry and caste.

Question & Answer.

Question.—How does Christianity explain the inequalities (physical, intellectual, moral and spiritual) observed among men? How does it explain such anomalies as (1) a born-blind man, (2) a congenital idiot, (3) born criminals with a perverted moral sense and with little or no spiritual aspiration?

Answer.—Christianity is not blind to the fact of experience that some of these inequalities are due to human causes. The child of drunken parents may be predisposed to idiocy or vice. How far this principle reaches no finite mind can decide. If I lead a vile life, I prevent all that come under my influence from having all the opportunities they would have if I were a saint. If I am an idolater, my family and descendants, whom I have helped to make idolatrous also, have not the chances that, with a wiser head, they would have had. Ignorance of the laws of health in a community creates even moral and mental inferiority for its members. Doubtless much that seems anomalous is due to causes such as these. Body, mind and soul, a man is the child of his parents and the product of his place and time.

And into this world of ours sin has entered, blighting, often in unseen ways, what would otherwise be fair, introducing into what would otherwise be harmony the sharpest discord. The world is out of tune because sin has marred it.

Still when all this has been considered, it would seem that there are left instances of 'inequality' which cannot thus be accounted for. The blindness of the man born blind mentioned in John ix., was said by Jesus to be that the glory of God might be manifested in him. In this and every similar instance we are taught to regard the affliction as permitted in the wise love of the Father for a good end. Usually it is for the testing and purifying of the soul. Sometimes it may be, as in the death of martyrs, that truth and godliness may be glorified in the presence of others and brought to bear upon their lives. No man liveth to himself; no man dieth to himself; and in a myriad ways the bearing of pain, the overcoming of disadvantages, may elevate not only the sufferer himself, but all whom he in any way touches. After all, the inequalities are easily exaggerated; at bottom all have the same struggle of self against God. The Publican and the Pharisee, the Pariah and the Brahmin, the wretch of the criminal slums and the prince in the palace are each and all in their relation to God men, sinful and weak. And all such inequalities are considered by our Heavenly Father; shall not the Judge of all the earth do right? *Inquirer.*

CHRISTIANITY IN INDIA.

The following letter is published in the *Times*:—Sir,—Christians of all denominations, who are interested in missionary work in India, have been for some time looking eagerly for the publication of the results of the recent census, which will show whether the increase in the number of Christians, which previous censuses have revealed, has been maintained in the last decade. By the kindness of Mr. H. H. Risley, the Imperial Census Commissioner, I am able to ask you to publish the figures in the nine provinces in which the tabulation of statistics has been completed. For the remaining 18 we must wait a little longer.

Province.	Number of Native Christians	
	1891.	1901.
Ajmere ...	2,683	3,712
Assam ...	16,844	35,969
Beluchistan ...	...	4,026
Baroda ...	646	7,691
Central Provinces ...	13,308	25,571
Central India ...	5,909	8,114
Rajpootana ...	1,855	2,840
Borax ...	1,359	2,375
Punjab ...	53,687	71,854

These figures relate only to minor Provinces. But so far as they go, they satisfy our most sanguine hopes, indicating, as they do, an increase of about 66,000 Christians or 70 per cent, above the numbers of 1891. Mr. Risley in his letter to me suggests that it would be a valuable help to him in preparing this portion of his census report if he could receive information from the managing bodies of the various missions as to the extension of proselytising work which has gone on during the decade, and as to how far the increase is due to conversion, and how far to natural multiplication and to other causes, such as famine, which has led to the adoption of derelict orphans into our faith. I trust this invitation will be accepted by all our missionary societies, who can either communicate direct with Mr. Risley, or, if they prefer it, can address their replies to me, when I shall be glad to forward them to India.—I am, Sir, your obedient servant.

C. A. ELLIOTT.

Wressil Lodge, Wimbledon, Nov. 6th.

THE "UNDISCIPLINED" ZEAL OF MISSIONARY EXPLORERS.

Sir,—There are one or two points, in your article reviewing, Mrs. (Dr.) Rynhart's book on Tibet to which I should be glad if you would permit me to call attention. In the first place the writer questions the wisdom of 'seeking to replace an old and elevated religion by one perhaps less suited to the inhabitants and conditions.' Some lines further down we are told that this old and elevated religion as practised in Tibet is something very different from the lofty ideals outlined in the 'Light of Asia.' The priests are childish and insubordinate, ignorant and superstitious, so that the state of the people is probably worse. One need not approve attempts to penetrate the fastnesses of Tibet either by missionaries or globe trotters, but it is impossible to endorse the favourite cant of men of the world ('what men and what a world!' as a character in a recent play exclaims) about Buddhism or any other religion being as good in practice as Christianity. No one who has lived six months in the East and has seen the wide divergence between the lofty teachings of Oriental creeds and the daily practice of their followers, can honestly subscribe to such sentiments.

The other point which strikes me as disputable in the article in question is the writer's reference to 'undisciplined zeal,' and his evident satisfaction at the punishment which

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Mr. and Mrs. Rynhart received for their temerity. One may as I have said, hold one's own opinions about the expediency of outsiders thrusting themselves upon the unopened parts of Asia. But one can hardly join in this smug 'served you-right' sort of attitude in relation to the experiences of the Rynharts, merely because they happen to be missionaries. What would the writer have said, had he been alive at the time, of Dr. Livingstone's 'undisciplined zeal' in South Central Africa, and not of Livingstone only but of the several other pioneer missionaries who practically kept open the 'English road' from the Cape to the basin of the Zambesi, which the Boers would have closed but for them? No doubt discipline is desirable for missionaries, who are only human after all, but history would have been robbed of many thrilling episodes and noble examples if there had not been on occasion more zeal and less discipline on the part of Christian evangelists.

C. and M. Gazette

DEPTHS OF SATAN.

The woes and wrongs of the womanhood of India are unparalleled and unspeakable. There are twenty-three million child-widows in this land, doomed to all the miseries that devil-worshipping mortals can impose upon them. There are as many more deserted wives exposed to a fate almost equally accursed. The relations of the case are indeed devilish, and deplorable. These dupes of idolatry drink the very dregs of the cup of cruelty and degradation and are drowned in the depth of Satan. Men may marry when they like, they may marry as many wives as they wish; they may then desert them when they like, and at their caprice crush them under an avalanche of reproach and shame and expose them as the helpless prey of the wolves of hell.

* * * * *

The following are well known facts on the fruits of Hinduism before us. 'Bindraban is one of the sacred places of the Hindus; there are many temples there and adjoining them many rooms for the priests and pilgrims. The priests go to Calcutta and the surrounding villages to entice widows. Though the widows are not allowed to speak to strangers, yet they have permission to speak with the priests as they are considered holy men. These priests tell them if they will make a pilgrimage to Bindraban they will go to heaven, that God will forgive the sins which they have committed in their former life. These innocent

widows follow their advice and take money with them to give alms. If they are rich they take much or all of their wealth with them. They get into the nets of the priests before they are aware. At the station the priests are always ready to receive them; they are taken into the rooms; all their wealth is soon gone, their characters are gone and they are there, ruined girls. The priests say nothing is sin there: the women are all Radhas (Krishna's wives) and the priests are Krishnas. When all their wealth and strength are gone they are driven away, into the streets. They cannot go back to their people, they are ashamed to show their faces; they beg from house to house, and with no one to care for them, no one to pity them, they die like dogs.'

'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house.' Isa. 58.6,7.

The Vanguard.

A Thought.

How lamentable that we should go through the world so misunderstanding one another; letting golden opportunities slip, for glimpses into men's better nature, which might have knit our hearts to others forever in a brotherhood of love, and helped us to draw the veil of charity over faults, which in our blindness, seemed to us to have not a virtue to balance them. Angels turn sorrowing away from our soul-blindness and fiends laugh over the final despairing fall, which our helping hand might have averted. Well for us that he who is without sin is more merciful than man. He sees gathering tears in eyes that we deem hard and dry.

Why called Alligator.

When the Spanish discoverers first saw the American crocodile, now known as the alligator, they were so astounded and impressed by its size that they called it 'ellagarto.' 'Lagarto' means 'lizard,' and 'el' means 'the.' The Spaniards laid special stress upon the first word to signify that it was the king of its kind—the 'lizard.' When Sir Walter Raleigh sailed up the Orinoco River the natives called the reptile 'lagarto,' and he used the word in his book, Discovery of New Guinea. His English sailors caught the name, and never having seen it written, they soon began to transform it by mispronunciation 'El' became 'al,' and

when Ben Johnson had occasion to write of the creature he used 'aligarta.' 'Gator' is a much readier word for English tongues, and it was not long before the transforming process worked out 'alligator.' Then the dictionary makers pounced upon the word and put it away in their books, where it is likely to keep a permanent place, even though 'el lagarto' itself has become extinct.

Good Advice.

Send your boys and girls to Christian institutions where they will have strong religious influences, where they will have teachers who love and honor God's Word, and where the atmosphere will be morally and socially wholesome. Christians should patronize only such seminaries and colleges, and not expose their sons and daughters to moral damage. Faith and truth and virtue are of prime importance, and they should not suffer loss in the process of academic training.

Turkish humor:

Said a dervish to a camel, 'What makes your lip so crooked?' To which the camel replied: 'What is there straight about me that you should take exception to my lip?'

A man called upon a Turk to borrow his donkey. The owner declared that the donkey was not at home. While the conversation was going on, the donkey from within brayed. Said the applicant: 'There, he is here. Let me have him.'

Said the Turk: 'I will lend no man anything who will believe a donkey's voice against mine.'

Never Tell a Lie.

Look out, boys, look out, girls,
There's many a foe to shun,
There's many a wrong you must avoid,
Look out for Number One.
And if you'd climb the hill of fame,
So glorious and so high,
And on its summit write your name,
Why, never tell a lie.
A white lie, a black lie.
No matter, 'tis the same;
A lie's a lie, my boys and girls,
No matter what its name.
Now, children, if you'd prosper,
And keep your conscience clear,
And never be tormented
With self-accusing fear,
And have a name far better
Than silver or than gold,
Cling close to Truth's pure garments,
And don't release your hold.

A white lie, &c.

Look out, boys, look out, girls,
Don't tell a lie to screen
Some action that you know is wrong,
No, never be so mean;

Own up at once, and have it out
And everything defy;
No matter where you may be placed,
No, never tell a lie.

A white lie, &c.

Telegrams.

London, Jan. 11.

General Elliott's column is still pursuing De Wet, who is being driven towards the main line.

De Wet has a large force, but refuse to give battle.

De Wet with 1,000 Boers fruitlessly attempted to cross the railway north of Kronstad on the 9th, and retired eastward De Lisle pursuing him.

Lord Milner, in a speech at a banquet given in Johannesburg, spoke hopefully of the future, and said the storm had cleared the air. He foretold that Johannesburg would be one of the greatest cities in the world which would mean British Transvaal and British South Africa.

London, Jan. 12.

Colonel wing on the 11th instant surprised a Boer laager near Ermelo, capturing 42, including three chief officers of the States Artillery.

London, Jan. 12.

Mr. Chamberlain, in a speech at Birmingham last night, vigorously replied to Count Buelow. He said he withdrew nothing, qualified nothing and defended nothing. He would not follow the example set him, and not want to give lessons to foreign Minister, and would not except any. He was responsible only to his Sovereign and his countrymen. The feeling of hostility for England, he said, had existed more or less for a century, and always comes to the surface when we are in a difficulty; but it has never done us serious harm.

The present Government, which had been called inept and feeble, had successfully grappled with the burning questions which its predecessors had allowed to drift, namely, Siam, the Venezuelan boundary, the West African hinterland, Samoa, the French position in the East, the Nicaragua Canal and the Transvaal.

London, Jan. 12.

The *Times* and *Standard* severely criticise Count von Buelow, and regard his censure of the deputy as insufficient. The *Times* says: "Never has such a gross insult to a friendly nation in a foreign parliament met with such mild rebuke"; and adds "We have a right to expect a definite repudiation of the calumnies on our soldiers."

The anger in England at the mildness of the rebuke administered by Count von Buelow to the Deputy who vilified Mr. Chamberlain and the British army is very great, and may have far-reaching consequences. The words used by this truculent Deputy were "Chamberlain is the most accursed scoundrel on God's earth. The British army are thieves and brigands."

The *Times* indexes the public feeling in this matter, and everything German is now cordially hated.

Allahabad, Jan. 12.

One of the incidents of the recent operations in Waziristan may lead to a V. C. Major Kirpatrick and Lieutenant Alexander, 1st Punjab Infantry, went back at the former's suggestion to wounded subahdar, and carried him off on the men's rifles under a heavy fire. The subahdar unfortunately died.

Another incident in the recent operations was as follows:—Captain McVean of the 45th Sikhs carried a revolver with which he had one shot missed fire. The Mahsud then got in a shot, which struck Captain McVean on the arm. Then the man was killed by Lieutenant Wheatley of the same regiment who carried a carbine.

Allahabad, Jan. 12.

The Viceroy will halt at Delhi on his way to Peshawar at the end of March, and will see the ground on which the Proclamation Capm will be formed.

Allahabad, Jan. 12.

Professor Marshall, the newly-appointed head of the Indian Archaeological Department, is expected to join his appointment next month at Calcutta.

London, Jan. 13.

General Bruce Hamilton's columns accounted for 105 Boers in a ten days' expedition on the Swazi border.

A Boer doctor reports that the Boer losses in the fight between the British and Chris Botha on the 4th instant were 42 killed and 73 wounded.

London, Jan. 13.

The papers generally declare that Mr. Chamberlain's popularity has been increased by his reply to Count von Buelow.

London, Jan. 13.

Mr. O'Donnell, Member of Parliament, has been sentenced to two months' imprisonment for unlawful assembly at Raheely.

Kondon, Jan. 13.

The *Hohenzollern* sails on Saturday for New York. Prince Heinrich follows later on board a liner. The Americans are preparing a royal reception for him, and he will be the guest of the nation.

London, Jan. 13.

Signor Marconi states that he is about to establish a station of wireless telegraphy in Red Sea.

London, Jan. 13.

A Prussian three per cent. loan of $\frac{1}{2}$ millions sterling, and a German three per cent. loan of $5\frac{1}{2}$ millions sterling have been concluded at Berlin to cover deficits.

London, Jan. 13.

The Crown Prince of Siam and his brother lunched with the Tsar and Tsarina yesterday.

London, Jan. 14.

The following from the Gulf is published by the *Times of India*:—

Bushire, Dec. 30.—Information is to hand from Bunder Abbas that during the stay there of the Russian cruiser *Varyag* the inhabitants were somewhat indignant to the Russian flag floating at the masthead on the bunder for some considerable time after salutes had been exchanged between the ship and shore. On return ashore of

the Governor the flag was at once lowered and peoples' minds were put at rest. The cruiser remained there two days, then proceeded to Karachi to coal prior to her departure for the China station.

Beyond having afforded the Persians an opportunity of inspecting the battleship and witnessing the power of her searchlight it cannot be said that she attracted much attention or in any way impressed them. The general opinion there is, as everywhere else in the Gulf, that British power is not to be supplanted.

During the visit ashore of the Russian Vice-Consul from this place, accompanied by a few of the cruiser's officers, enquiries were made for a house suitable for a consulate, which rather suggests the intention of appointing a Russian representative at Bunder Abbas in the near future.

Allahabad, Jan. 14.

As the proposed site for the Victoria Memorial Hall in the Calcutta Maidan immediately adjoining the Esplanade has been found not quite suitable owing to difficulties about the foundations, the ground just to the south is now being examined. This is where the Ochterlony monument stands.

London, Jan. 14.

Lord Kitchener reports that General Opperman, an important Boer leader, has been killed in an engagement with the column under General Plumer at Onverwacht.

The third battalion of Argyll and Sutherland Highlanders, one thousand strong, sails for South Africa on the 30th instant. The Duke of Montrose, the commander, accompanies the battalion.

Lord Kitchener wires that since the 6th instant 89 Boers have been killed and wounded, and 288 made prisoners or surrendered.

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